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of sickness, the evil spirit was driven away by firing off guns and revolvers, by throwing lighted brands into the air, and by beating the backs of toldos with lance shafts or bolas (Musters, 1872, p. 203; Lista, 1879 b, p. 76).

SHAMANISM

There were both male and female shamans. Transvestite shamans were reported absent in the middle 18th century (Sánchez Labrador, 1936, p. 32), but appear later, in the early 19th (Coan, 1860, p. 136; D'Orbigny, 1835–47, 4: 220). The ordinary curing procedure included sounding of drum and calabash (Sánchez Labrador, 1936, p. 127) or hide rattle (Coan, 1860, p. 153), and sucking out some small material object as the cause of the disease. The modern shamanness described by Borgatello (1924, p. 125) used a hand-drum in her curing rites. If the patient died, the shaman was very apt to be killed by the bereaved relatives.

The arrow-swallowing trick, observed by the Magellan expedition in 1520 at Port San Julian (Pigafetta, 1906, 1: 56; Oviedo, 1851–55, 2: 10) and by the Sarmiento expedition in 1584 near Cape San Gregorio in the Strait of Magellan (Sarmiento, [1579], 1895 b, p. 320; cf. Hernandez, [1620], 1895, p. 356), but not reported by any later observers, may have been from a shamanistic repertoire, although Pigafetta considered it a remedy for pain in the stomach. The performer, after removing the arrowhead, stuck the shaft down his throat to his stomach, and then withdrew it.

MYTHOLOGY

Our data on *Tehuelche* mythology and folklore are extremely meager. In the very brief cosmogonic note given us by Musters (1871, p. 179), the good spirit created the Indians and animals, and dispersed them from a place called "God's-hill." In Borgatello's account (1924, pp. 129–130), Heller, son of the sun, who also was called by this name, was the one who created the *Tehuelche* and gave them their land of Patagonia, and it is to Heller that the *Tehuelche* go after death. In the short Heller cycle, as reported by Borgatello, occur the Achilles and the magic flight motifs. Lista (1879 b, pp. 75–76) reported a *Tehuelche* flood story.

USES AND CREATIONS

No weights or measures are reported. Smoke signaling was much used; Borgatello (1924, p. 19) lists four distinct conventional signals. According to Sánchez Labrador (1936, p. 56), it seems that the *Tehuelche* and *Puelche*, in contrast to the *Araucanians*, did not use herbal curatives, but in the 19th century the *Tehuelche* made some use of them. (Fitz-Roy, 1839, 2: 155; Musters, 1871, pp. 181, 183;

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Indians [of the Pampa] believe in two superior beings, the one good, the other evil." Soychu (see supra, p. 157) may have been a *Puelche* name for the deity or one of the deities (cf. Falkner, 1774, p. 114); Gualichu may also be a word of *Puelche* origin; Lehmann-Nitsche (1922, pp. 28, 33) considered that both words were from his *Het* tongue; but the point is quite uncertain. With the meager evidence we have, all that one can do is to present the foregoing facts and let the reader draw his own conclusions.

At full moon, there was excessive rejoicing, and the moon was asked for strength (Sánchez Labrador, 1936, pp. 65–66).

SHAMANISM

Here, too, it is impossible to say in how far as a rule the generalized statements in Sánchez Labrador and Falkner apply to the *Puelche*. Sánchez Labrador, however, does specifically (1936, p. 92) ascribe transvestite shamans to the *Puelche*—men who dressed like women, cooked and fetched water, and stayed with the women. Shamans were very much feared. They were called, according to D'Orbigny (1835–47, 2:270), calmelache (a name very similar to the name camalaenpe, which Viedma [erroneously?] attributes to the evil spirit of the *Tehuelche*; see supra, p. 158).

MYTHOLOGY

Available data are excessively meager. Sun was the elder brother, Moon the younger brother; Moon was not so intelligent as Sun (Lehmann-Nitsche, 1919 a). There was a tradition of a very high tide (Lehmann-Nitsche, 1919 b) and also of a flood. After the flood which covered all the earth except the Sierra de la Ventana, the peoples came out of caves in the mountains and the world was populated again (Sánchez Labrador, 1936, p. 66; cf. Vignati, 1938 b).

LORE AND LEARNING

Sánchez Labrador (1936, p. 86) rather clearly implies that the *Puelche* used no herbal curatives. One can count up to 100,000 in the *Puelche* language, but all numbers from 99 up, including, of course "100" and "1,000," are from *Quechua*.

BIBLIOGRAPHY

For bibliographic references, see pages 220–226.

2: Mustere T-5 (1869-1870)1873
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useless. Tankalew, however, found an ostrich and nest, the eggs from which, about thirty in number, he, according to Indian custom, divided among those who came up before they were removed from the nest; among these lucky individuals was myself; for, seeing him make to the spot, and the male bird get up, and being moreover, well mounted and exceedingly hungry, I was among the first arrivals. Far away to the right of our track, extending thirty or forty miles eastward, lies a district called by the Indians 'The Devil's Country,' which, they assured me, is never entered, probably from the barren and impracticable nature of the surface, which seems, from description, to be even worse than the wilderness traversed by us. Beyond this district there is a practicable track, sometimes followed by the Indians, leading northward, probably used as a route to the Chupat; but from that line to the sea the country is so impassable that the Indians say it would require two years to proceed by the sea-coast from Santa Cruz to the Rio Negro. The existence of such tracks as these, and the desolate Travesias encountered near the coast, have probably caused Patagonia to be described as an arid, almost waterless country; but, in reality, after passing the coast barrier most of the interior abounds in lagoons, springs, and frequent streams; and, even in the Travesias, the numerous wild animals met with show that water exists.

Towards evening we left the snow behind us; and descending a lofty hill, which had bounded our view all day, came to a large swelling down, from which the prospect was far more encouraging. Rolling plains extended to the north and north-east, whilst the Cordilleras rose like a wall on the western side. This hill is called by the Indians 'God's Hill;' and the tradition, as communicated by Casimiro, relates that from this spot the Great Spirit dispersed the animals which he had made in the caverns. But some of the animals must have remained behind, as, out on the lower slope of the downs, two pumas were chased and killed. An hour's ride